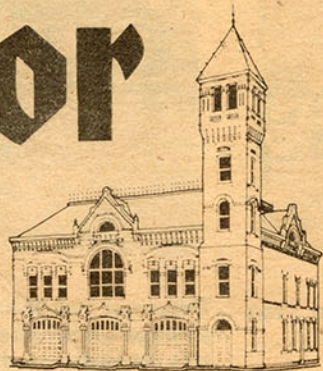


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Ann Arbor



Observer

ANN ARBOR, MICHIGAN

MARCH 1977





Each candidate must broaden his appeal in order to win. Republican Ron Trowbridge's home territory is Georgetown, where the average home costs \$65,000. . . .



Photos by Dave Breen

Democrat Bob Hemeryck's base is Stoneybrook in southeast Ann Arbor, where the average home costs \$24,000. Which candidate can best reach out to the other parts of this disparate ward?

Election Close-Up: The Critical Fourth Ward

Can the Democrats Upset the Incumbent? They Must If They're to Control City Hall

The city's volatile Fourth Ward once again emerges as the key council race in determining the balance of power in city politics. Even if the Democrats win the mayor's race, should they lose in the Fourth, they will probably remain a 6-5 council minority, as they are now, with only their mayoral veto to strengthen their position. In such a situation, the Republicans and Democrats are evenly balanced that neither can give a clear policy direction to city government.

It's no accident that the Fourth Ward is the pivotal ward that can and does go either way. That's the way it was meant to be, worked out in the complicated, highly partisan ward boundary remapping in 1972 and 1973. That process, required after the 1970 census to equalize voting populations from ward to ward, had all the excitement of a three-ring circus, with the Human Rights Party allying now with the Republicans, now with the Democrats, to wield the balance of power on a city council split among five Republicans, four Democrats, and two HRP. At one point the Republicans nearly tried to use the police to bring stalling Democrats to a special session of council. The final Democratic-HRP "Last Plan" resulted in Republican suits and Democratic counter-suits ultimately leading to the State Supreme Court.

The State Supreme Court ruled that the "Last Plan" filled requirements that wards have nearly equal population, that they be compact, contiguous, and follow natural boundaries when possible, and that they radiate pie-shaped from the central city. Republicans objected in vain that the plan concentrated their strength in the Third Ward and made the Fourth more evenly balanced and harder for them to win than under their preferred plan.

Under the present ward boundary plan, the First and Second Wards are expected to go Democratic, the Third and Fifth Republican, while the Fourth is the swing ward that often determines the balance of power. So far, Republicans have taken the Fourth in 1973 and 1975, Democrats have won in 1974 and 1976.

To win in the present-day Fourth Ward requires fashioning a plurality of votes from these diverse elements:

On the Republican side

- newer subdivisions of \$45,000 to \$90,000 homes west and south of Pioneer

High.

- Georgetown, a subdivision of \$65,000 homes south of Georgetown Mall
- single-family neighborhoods between Pauline and Stadium and, further east, south of Packard and Stadium
- Woodbury Gardens, an apartment complex near the Stadium A&P with a high percentage of retired people

On the Democratic side

- the rental housing "student ghetto" around Packard, State, and East University
- the liberal faculty neighborhood around Burns Park
- the low-income housing cooperatives (University Townhouses, Stoneybrook, and Colonial Square) in the extreme southeast corner of the city

How the 1977-78 City Council Lines Up so Far

THE HOLDOVERS, elected in 1976

First Ward	Wendell Allen	R
Second Ward	Earl Green	D
Third Ward	Roger Bertoia	R
Fourth Ward	Jamie Kenworthy	D
Fifth Ward	Lou Belcher (or replacement, if he is mayor)	R

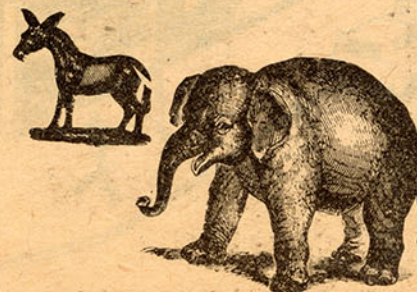
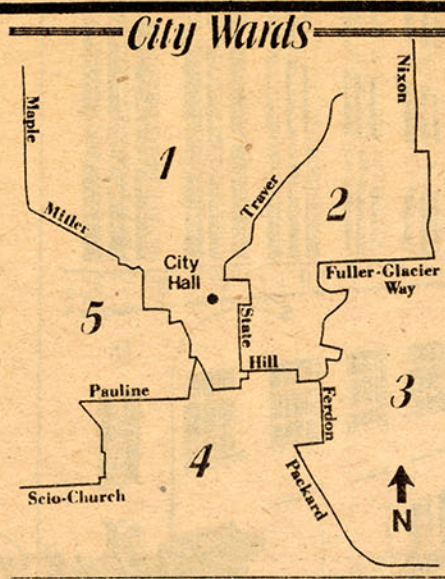
THE HEAVY FAVORITES

First Ward	Ken Latta	D
Second Ward	Leslie Morris	D
Third Ward	Louis Senunas	R
Fifth Ward	Jerry Bell	R

The holdovers and the favorites add up to 5 Republicans and 4 Democrats. That means the balance of power depends on . . .

THE BIG QUESTION MARKS

Fourth Ward	Bob Hemeryck D vs. Ron Trowbridge R
Mayor	Al Wheeler D vs. Lou Belcher R



What has happened in the Fourth Ward city council races since it was formed in 1973?

1973 Human Rights Party candidate Phil Carroll campaigned hard and got 1200 votes in the Fourth Ward. This split the liberal vote, enabling Republican Richard Hadler to edge out Democrat Ethel Lewis by 350 votes. Factionalism was already weakening the HRP, which ran much stronger in 1972. By 1973 it was too strongly identified with radical politics and gay rights to retain broadly-based student appeal.
(3290 Republican, 2925 Democrat, 1216 Human Rights Party)

1974 Students turned out in record numbers in the Fourth Ward, attracted by ballot issues for the \$5 marijuana fine and rent control, and they provided the margin of victory for Democratic newcomer Jamie Kenworthy in his surprising upset victory over the well-known Republican incumbent Bill Colburn, then widely believed to be in line for the Republican nomination for mayor. As a student and a co-op resident, Kenworthy appealed to both. He stressed the need for and lack of neighborhood parks in southeast Ann Arbor and revealed administrative mishandlings of Parks Bond Issue funds. Kenworthy ran a strong door-to-door campaign, while Colburn was overburdened with extra duties in his positions in the U-M Speech Department

and as a major Republican policymaker. (3712 Democrat, 3138 Republican, 512 HRP)

1975 In a mayoral election with no compelling ballot issues to attract student voters, Republican Ron Trowbridge was helped by a substantial and unexpected dropoff in student voting (277 fewer voters in three largely student precincts alone) and by Mayor Jim Stephenson, a Fourth Ward resident, at the head of the ticket. Trowbridge campaigned more energetically than his Democratic opponent Bill Bronson and knocked on about 4700 doors (of perhaps 7000 in the ward). Imaginative newspaper advertising helped him too. Instead of conducting a polarized partisan campaign and stirring up many otherwise apathetic Democrats to come out and vote against him, Trowbridge played down party differences and gained some votes in Democratic strongholds like Burns Park and University Townhouses. (3254 Republican, 2792 Democrat, 583 HRP)

1976 Despite an improved Democratic party organization and a good track record of representing Fourth Ward constituents' needs, incumbent Democrat Jamie Kenworthy faced a formidable challenge in his Republican opponent, Mary Lou Slater, who was young, female, and a fresh face in politics—an appealing combination for younger voters. By 1976 many students had become apathetic, and there was no dramatic ballot proposal to bring them to the polls. So Kenworthy had both to bring as many of his natural Democratic constituents as possible out to vote and to influence swing Republican voters to vote for him. As a result, he tried to appeal to each disparate part of the ward by preparing separate flyers for the southwest area, Burns Park, the students, and the southeast, in addition to two ward-wide pieces. Localized flyers emphasized his positions on issues of greatest concern to each segment of voters. Kenworthy's leadership of the council fight against airport expansion

Ann Arbor Observer

Don Hunt and
Mary Hunt, Editors

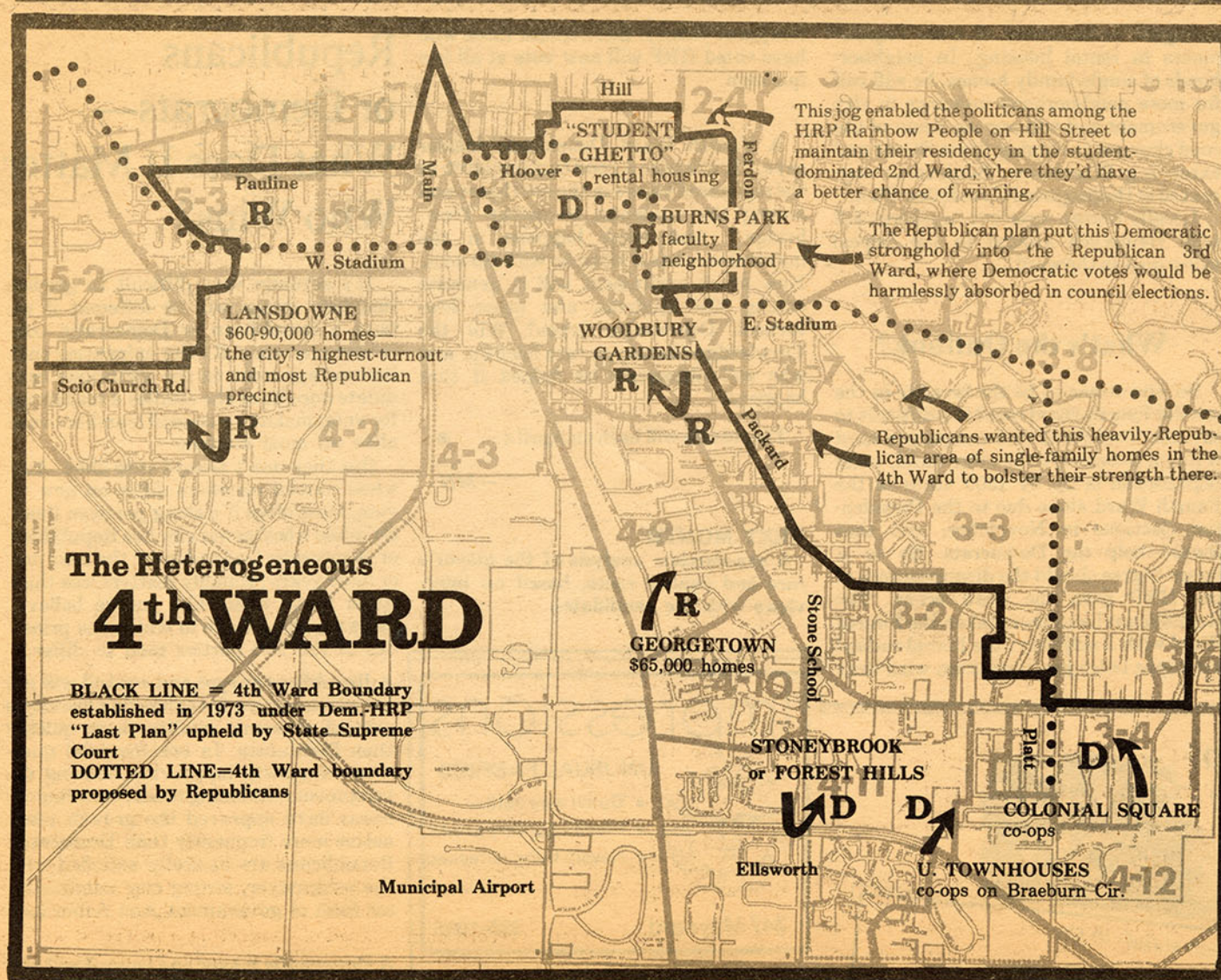
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The Heterogeneous 4th WARD

BLACK LINE = 4th Ward Boundary established in 1973 under Dem.-HRP "Last Plan" upheld by State Supreme Court
 DOTTED LINE = 4th Ward boundary proposed by Republicans

won him support in usually-Republican Georgetown, which lies directly under the paths of landing airplanes. And strong party precinct organizations in the southeast, his home area, netted him huge margins there. Kenworthy campaigned hard to overcome the anticipated drop in turnout (740 voters fewer than 1975) and won by 400 votes. (2805 Democrats, 2371 Republican, 137 HRP)

What about 1977? The Fourth Ward race pits incumbent Ron Trowbridge against Democrat Bob Hemeryck. (This year the HRP has no candidate.) On the council floor Trowbridge, associate professor of English at Eastern Michigan and editor of an academic quarterly, has played the role of conservative philosopher-wit, in the self-assured manner of a William F. Buckley. Hemeryck, an engineering technician at Bendix, has been instrumental in organizing an active neighborhood group and has established social programs in the low-income Bryant School area south of I-94.

We asked the candidates what they'll base their campaigns on.

Trowbridge's Media Strategy

Trowbridge's campaign will follow the same lines of his 1975 effort by directly referring to his '75 campaign positions. For instance, he'll repeat his memorable 1975 airport ad and show how he voted

against airport expansion. Another before-after ad will show how the city has achieved a balanced budget since Trowbridge was elected (an achievement for which he admits many others, including City Administrator Sy Murray and Democratic Mayor Al Wheeler can also legitimately claim credit).

Trowbridge thinks up and writes his ads and leaflets himself, rather than using an advertising agency or volunteer helpers. Writing good ad copy takes a special knack for compression and simplification, which Trowbridge is very good at. His typical products are quite pictorial—"light, brief, and yet serious," in his words. "That crazy airport ad achieved wonders," he says. "Everybody saw it, and it spoke to a very serious point."

Interesting media ads are not the only precinct workers to get out your votes," identifying probable Republican voters, the people, "going out and walking." He began his door-to-door campaign just after the primaries, on February 22. He plans to walk three hours each weekday evening and six or seven on weekends, concentrating in areas where Democrats are strong. Once again he'll campaign in his Michigan letter jacket, earned in track as a sprinter and hurdler. He wore the jacket in 1975 as "an identifiable symbol that people would come to recognize," and, he says, "it paid off very well." By the last part of his door-to-door campaign, people recognized him simply from

his campaign photos in the "M" jacket.

A strong party organization is the third critical element in a Trowbridge campaign. "You've got to have good precinct workers to get out your votes." Trowbridge's campaign manager is former Republican councilman Bill Colburn, a popular figure in the area. Colburn's role is to motivate people to work hard for the campaign, first by canvassing and identifying probably Republican voters, then by calling them on election day and reminding them to vote.

In some years the Washtenaw County Republican organization can supply a substantial part of council candidates'

campaign expenses, especially in key races. But heavy Republican contributions to the 1976 Ford and Esch campaigns this year have left the coffers depleted. Trowbridge and campaign treasurer Toby Wagner want to find forty grassroots Fourth Ward fundraisers to raise \$100 each from friends and neighbors for a total of \$4000.

Political campaigning obviously suits Trowbridge's personal interests and abilities in many ways. He's a student of the great political satirists like Dryden and Swift and thinkers like Mill and Carlyle; campaigning offers him a splendid platform for philosophizing about individual liberty in government. It also offers a concrete application of Trowbridge's ability to manipulate words, images, and symbols in speaking and writing. Furthermore, he relishes the personal contact of door-to-door campaigning, even if only one person in twenty usually wants to engage him in questions and debate. He finds the physical rigors involved in visiting thousands of homes challenging rather than discouraging.

Hemeryck's Direct Attack

As an incumbent councilman and a candidate for the Republican nomination for Marv Esch's Congressional seat last summer, Trowbridge obviously has a big advantage in name recognition. His Democratic opponent hopes to turn Trowbridge's prominence into a political drawback. "The most specific issue I'll introduce is my opponent," Hemeryck says. He points to the small amount of legislation that Trowbridge has drafted and introduced (a change in the manhole safety ordinance) and the amount of time he spent campaigning for Congress within a year after coming on council. Hemeryck plans to counteract Trowbridge's "he kept his promise" ads by arguing that "there is a difference between a voting record and an active councilperson. It takes someone who's willing to put some time into it to do the homework, understand the specific issues, and then vote your conscience rather than your party line." (Trowbridge has been a maverick on a few issues like the airport, but usually votes with the Republicans. Democrats are much more

Continued on next page

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Election Close-Up: The Critical Fourth

(CONTINUED)

likely to adopt idiosyncratic positions.)

Hemeryck will portray himself as a doer, not a talker, citing his active participation in many community programs of the Bryant Neighborhood Steering Committee, which he helped found in 1973, to win improved city services (parks and regular garbage pickup) for the area south of I-94.

In the southeast part of the ward Hemeryck is well known for his fight to correct abuses by certain absentee landlords and to get HUD to start selling its abandoned and boarded-up houses.

The problem he faces is how to promote himself effectively to other sections of the ward. In student areas he will stress his concern about getting more student representation on city commissions and committees, and he will advocate more

stringent enforcement of code requirements in rental housing. In neighborhoods of single-family homes, he will call for more neighborhood influence in city government and will oppose many of the road changes (widening State Street and extending Eisenhower Boulevard) suggested in the proposed Circulation Plan.

Locally-known precinct workers will take Hemeryck around to (he hopes) every door in the ward.

What's the Outlook?

So who seems to be the favorite in the critical Fourth Ward race? It's difficult to say. An incumbent who campaigns hard is tough to beat. On the other hand, voter registration is up by 1500 votes in the Fourth Ward alone due to the Presidential elections in November, and that should help the Democrats. So to a lesser degree should the disappearance of the HRP from the ward scene. The Republicans have never taken the Fourth Ward with a majority; the liberal-radical vote split twice provided them with their

margin of victory. But whether those who have voted HRP will now vote at all is a question.

A Fourth Ward Democratic insider says, "It will take a good turnout (60% of the registered voters in the southeast and among the students) to defeat Trowbridge." And what happens in the mayoral race has a lot to do with turnout. How much excitement will it generate among the students and other low-turnout Democratic types? Will the Trowbridge-Hemeryck race heat up, and who will ultimately be helped if that happens?

The results will be in on April 4.

—MH

NEXT MONTH:

A pre-election analysis of the mayor's race and council races, based on interviews with the candidates.

Republicans or Democrats— What Does It Matter Who Wins?

It's actually very difficult to predict just how things will be different if we have a Republican or Democratic controlled city council. The exigencies that become apparent to the victorious candidate once he or she studies a matter up for vote, make city council members vote alike on most matters.

But they don't always vote alike. And when council members differ on how to vote, most often it's along partisan lines. So, while whether our city has Republican or Democratic leadership for the next one or more years probably matters less than either party would like you to believe, there are some ways in which the priorities of the two parties tend to differ:

A Republican mayor and council will get behind programs for enhancing the city's general economic vitality more quickly than Democrats. In controversial questions of growth (approving housing developments, widening roads, etc.) Republicans have approved the growth alternative more frequently than Democrats. Republicans are basically satisfied with the weak mayor, strong city administrator form of government Ann Arbor has.

A Democratic mayor and council will ask more questions about the economic benefits of programs and be more skeptical if people already well enough off reap most of the benefits most of the time. Helping low-income residents with housing, medical and child care are higher-priority items for Democrats than Republicans. Democrats are also more skeptical about growth than Republicans. Democrats believe that elected officials should take responsibility for many decisions now made by administrators. They'd like to change the city charter to allow for a stronger, better-paid mayor and city council.

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Downtown Notes

With the opening of the expanded Lucky Drugs at 303-305 S. Main, the trials and tribulations of pharmacist-owner Dan Kaercher appear to be over. Last June the city issued a stop-work order when a load-bearing wall was removed and the building seemed to sag visibly. Then months of legal hassles about responsibility for the error held up construction. Finally, on February 17, when the interior work was finished and Dan was about to move his stock in, an overzealous fire inspector spotted merchandise on the shelves (one example of each item to mark the shelves for stocking). He proceeded to issue a \$500 citation for occupying a store prior to the final safety inspection. Dan's frantic appeals to the fire chief and city administrator got the citation rescinded,

and Lucky Drugs moved in the following Monday, with many congratulatory flowers sent by downtown well-wishers.

The new Lucky Drugs offers a larger line of merchandise that will make up in part for the disappearance of downtown variety stores. It now carries school supplies; 16 feet of paperbacks and 16 feet of magazines; twice as many cosmetics; house plant supplies and light bulbs. Beer, wine, and soft drinks will soon be available. By summer the rear entrance will be landscaped with some customer parking in the rear.

Work on the basement jazz club of the Earle Hotel (119-123 W. Washington at Ashley) is about on schedule, with the opening anticipated late this summer.

"Leopold Bloom" will be the name of Ned Duke's new restaurant at 118 E. Liberty next door and connected to Ned's bar, Mr. Flood's Party. Work begins this month on a reconstructed wood facade, designed by architect Marcus Mitlich and carpenter Tim Carr. (Tim has also sung and played at Flood's.) A facade loan from Ann Arbor Tomorrow is helping to finance the exterior work.

Asked about the new restaurant's decor, Ned said, "It will be lovely." Unlike his own bar and many other local establishments, it will have no barn wood and no stained glass windows. It will have linen on the table, it will stay open until 2:30 AM and serve a late dinner, and it will feature "pre-nuclear music" in a visual environment from "pre-bomb America," according to Ned.

At the Whiffletree Restaurant, 208 W. Huron, changes are underway. The cocktail lounge will be removed to increase dining capacity from 164 to 198. And, beginning this month, the kitchen will be expanded into part of the space next door at 210 W. Huron, now occupied by Consumers Beef and Cheese. Meals can then be prepared faster, and a somewhat expanded menu will be introduced by June, it is hoped.

Consumers Beef and Cheese will be moving to Miller and Ashley (the red stucco building) this month.

Whiffletree owners Robert Babcock and Andy Gulvezan also hope to open a fresh seafood market next door at 210 W. Huron by September.

* * * * *

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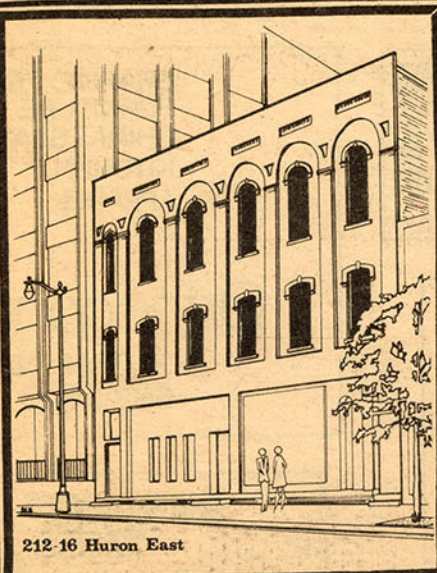
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Leo Ping's Chinese restaurant has had to move from 118 E. Liberty, now that the renovations are under way. Owner Henry Lum has not yet found a new location.

The Historic District Commission has three new members, Marge Brazier, Mary Hathaway, and Ted Heusel. Margaret Towsley was reappointed to the body, which is charged with protecting the city's historical resources. Other members are Rosemarion Blake, Evelyn Bliss, Kingsbury Marzolf, Rick Neumann, and Frank Wilhelme.

The Thrifty Bread Store has moved into the former garage of the Main and Catherine Standard gas station, now under the ownership of Don Calvert. Standard Oil interested him in the idea of combining a 24-hour limited-service gas station with a retail outlet for baked goods and pop. (The same combination has been successful in Detroit.) The store, managed by Julie Jenkins, sells day-old white, rye, and wheat bread from the Delcrest Bakery in Livonia at five loaves for a dollar. Several other varieties of fresh breads and rolls are available.

Suwanee Springs Leather, located since 1969 at 209 S. State (upstairs), is moving over to 619 E. William (next to the Office Supply House). Suwanee Springs specializes in hand-made leather articles and custom work; now the owners will have a workshop in the basement of the store rather than adjacent to their home.

About the speedy construction of the new fire station at Fifth Avenue and Ann Street: the O'Neal Construction Company of Ann Arbor has been approved as construction manager. The city is now putting together bid packages for demo-

lition and excavation, which must be started by April 16, according to the terms of the federal grant intended to stimulate the local economy. Architects Fry-Peters have not decided on the exterior materials or final window design. The fire station plan calls for fire trucks to exit onto Fifth Avenue and enter from Ann Street, so Fifth Avenue traffic won't be blocked by trucks backing inside. The schedule calls for completion in January, 1978.

Truth in Menus—that means you'll be sure you get what you order and pay for when you eat at restaurants which are members of the Michigan Restaurant Association (MRA). "Swordfish" or "whitefish" won't actually be shark; "breaded veal cutlets" won't be ground veal patties; and "ham" will be from a genuine ham, not a picnic or smoked pork shoulder. "Fresh fruit salad" will be all fresh fruit, not just three kinds fresh and the rest canned or frozen; "buttered" won't be flavored with margarine, and "cream" will come from cows, not soybeans.

Dick Lotz, Campus Inn manager and a director and spokesman for the MRA, said that the group represents most of the higher-quality Michigan restaurants and hopes that their examples will spread to non-member restaurants.

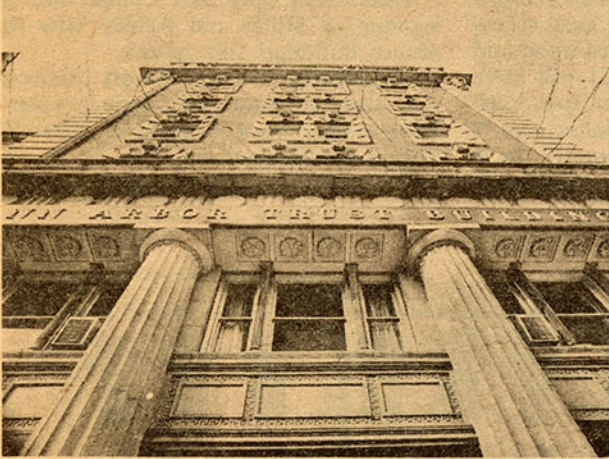
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When Glazier was jailed for embezzlement, the First National Bank moved into his building and stayed there until 1929, when it occupied its new ten-story building, the tallest in town. Ann Arbor Trust then took over the former Glazier Building, pictured here.



Frank P. Glazier before his fall.

Ann Arbor's First Tall Office Buildings— Early 20th Century Status Symbols

ELISHA Otis's perfection of the passenger elevator and the development of the steel frame building changed the skyline of American cities dramatically in the 1890's. Impressive tall office buildings of ten and fifteen stories and more were put up in the centers of America's commercial and industrial metropolises. Even medium-sized towns strove for a metropolitan image by erecting tall boxes of red brick or stone, trimmed with ornamented stone and capped with a flaring cornice on top.

Ann Arbor, however, was not a burgeoning commercial center but a quiet university town whose business interests were dominated by unpretentious Germans who seldom affected the grand style. So not until 1906 was the town's first tall office building erected, and only then because of a very ambitious man from

Chelsea. This was the ornate Glazier Building, which towered over the town's busiest intersection at Huron and Main. Essentially it was a fancy red brick box trimmed in limestone, all of seven stories tall.

Today the name Frank P. Glazier is unfamiliar to most Ann Arborites, and Glazier's personal monument in downtown Ann Arbor has long been known as the Ann Arbor Trust Building. But in his day, Glazier had considerable statewide political and economic power to be reckoned with. He began by developing his father's small iron foundry in Chelsea into a prosperous stove factory. But he didn't stop there. Glazier had a "lust for power," according to historian Louis Doll in *A Newspaper History of Ann Arbor*. "Everyone in contact with him had to take his orders: he could and would tolerate no opposition."

Today Frank P. Glazier is long forgotten, and his personal monument in downtown Ann Arbor has long been known as the Ann Arbor Trust Building. But in his day, Glazier had considerable statewide political and economic power to be reckoned with. He began by developing his father's small iron foundry in Chelsea into a prosperous stove factory. But he didn't stop there. Glazier had a "lust for power," according to historian Louis Doll in *A Newspaper History of Ann Arbor*. "Everyone in contact with him had to take his orders: he could and would tolerate no opposition."

A Republican in politics, Glazier wanted to become governor. He built up a political and economic power base in Chelsea, where he owned not only the stove factory but the bank, the dairy, and the feed mill as well. By 1906 he had risen in state politics to the

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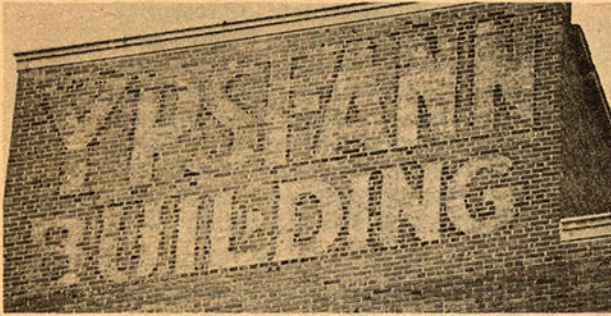
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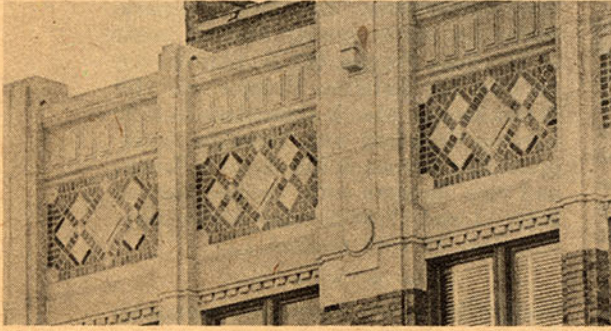
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Tapestry Brick



For forty-five years it's been the Wolverine Building, but the sign painted on the east wall recalls its days as the Ypsi-Ann Land Company went broke in the Depression.



"Tapestry brick" was a popular decoration for commercial buildings when the Ypsi-Ann Building went up.

position of state treasurer, within striking distance of the governorship. But though his domineering personality won out in family and business matters, in politics ultimately it did not.

Despite his success in the Republican party at the state level, control of the Washtenaw County Republican organization eluded Glazier. So to gain influence, in 1905 he started his own Republican newspaper, the *Ann Arbor News*, and in 1906 he started work on Ann Arbor's first tall office building to house his paper.

The *News*' cheap rates and splashy innovations (including the town's first colored comics) were well on the way to driving its competitors out of business when, during Glazier's bitter 1906 campaign for reelection, the Democrats charged that as state treasurer he had deposited state funds beyond what the law allowed in his own bank in Chelsea, and then borrowed those funds to finance his extensive building projects (including many splendid Chelsea buildings in addition to the Glazier Building in Ann Arbor.)

The voters reelected Glazier, apparently undisturbed by the charges, which, in fact, were true. Next year his numerous political enemies (who by this time included Ann Arbor's other Republican newspaper and all the other Washtenaw Republicans he'd fought with) bought the notes on the loans and demanded to be paid off all at one time in the middle of the Depression of 1907. At that time Glazier's collateral on the state loans, stock in his stove company, was undervalued, so he couldn't cover the loans. As a result, he lost everything and was convicted for embezzling state funds, since he couldn't make good the state's deposits in his bank.

Glazier had been "nursing the electorate," Doll tells us: "converting his cash assets into buildings, some for charitable purposes, and most... for his own use, but nevertheless impressing the electorate with his liberality and progressiveness." Today, seventy years after the Glazier Building was erected, no downtown Ann Arbor buildings rival it in richness of detail and craftsmanship.

It was a full two decades after Glazier's downfall that a second tall office building pierced the still unassum-



Mel Ivory

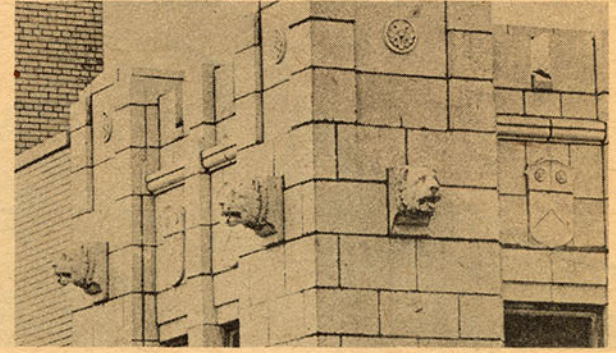
The original bank quarters in the First National Building occupied a two-story space, as the tall arched entrance indicates. When the bank left in 1936, another floor was put in the space, and the top of the arch became a second-story window.

ing Ann Arbor skyline. The Ypsi-Ann Building on Washington at Fourth opened in October, 1927, financed by and named for the Ypsi-Ann Land Company, as a painted sign high up the building's east wall still attests. The Ypsi-Ann Company was developing several residential subdivisions between Ann Arbor and Ypsilanti, including College Heights just west of the Eastern Michigan campus. Business was booming, and downtown office space was short in the mid-1920's when Ypsi-Ann directors Dr. Karl Malcolm, lawyer Roscoe Bonisteel, real estate man Barney Harkins (who still has his office in the building), Charles Sink of the School of Music, and William Benje got together to plan the seven-story structure. They approved a trim, up-to-date design in "tapestry brick," the then-current name for a style of ornament featuring geometric patterns of brick and stone.

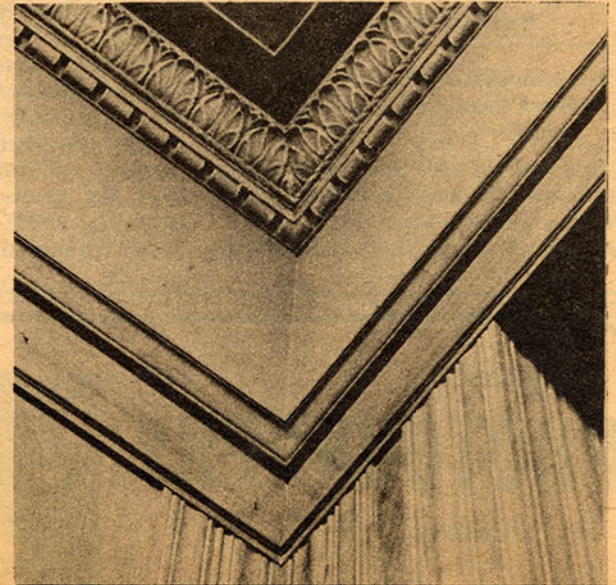
But just as the Ypsi-Ann Building was being occupied in 1927, plans were announced for a larger and grander office building at Main and Huron, to be called the First National Building, after the First National Bank and Trust. The bank formed the subsidiary that acquired the property on 99-year leases, and the bank was to occupy the basement and ground floor.

On January 1, 1929 the First National Bank occupied its splendid new quarters. Lawyer Joe Hooper, of Hooper, Hathaway, Fichera, Price & Davis, moved into the tenth floor corner suite, and he's still there today. Newspaper accounts describe the design (done by Ann Arbor architects Fry and Kasurin and built for \$700,

Modified Gothic



Cast terra cotta lion heads and shield designs reinforced the First National Building's vaguely medieval quality.



Charlene Trout of C.A.T. Decorating has reglued and restored the ornate ceiling molding in the First National Bank's former boardroom, now her office.

000) as "modified Gothic," with bronze doors, terra cotta facing above a polished granite base, and, in the bank itself, marble walls and a marble staircase leading to the basement vaults.

With both the Ypsi-Ann and First National Buildings leasing at the same time, the real estate developers knew it would take awhile to fill the vacant space. But fall of 1929 brought the stock market crash. The ensuing combination of an oversupply of office space with a shrinking demand proved deadly. The Ypsi-Ann Land Company lost its building in 1931; it was renamed the Wolverine Building when the mortgagor from Grand Rapids took it over.

The First National Bank and Trust was one of three banks that reorganized in 1936 as one combined bank, known then and now as Ann Arbor Bank and Trust. (The other merged banks were the Ann Savings Bank and the Farmers and Mechanics Bank.) The new Ann Arbor Bank moved into the Farmers and Mechanics Bank Building on the southeast corner of Main and Huron, and the vacated First National Bank quarters were divided up and rented to shops and offices.

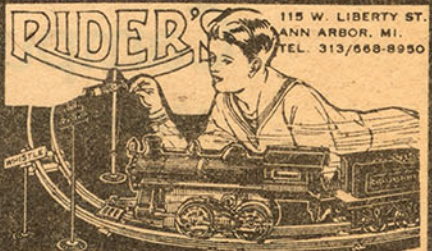
For four decades these three older office buildings were Ann Arbor's prestige addresses for business and professional people. Since the mid-1960's, however, newer office buildings like the City Center Building at Huron and Fifth Avenue have attracted many leading law firms. Doctors are now located where easy parking is more plentiful. As a result, younger, less-established businesspeople can now afford to move up in the world and enjoy the view in these roomy older buildings where George Babbitt would have felt at home. —MH

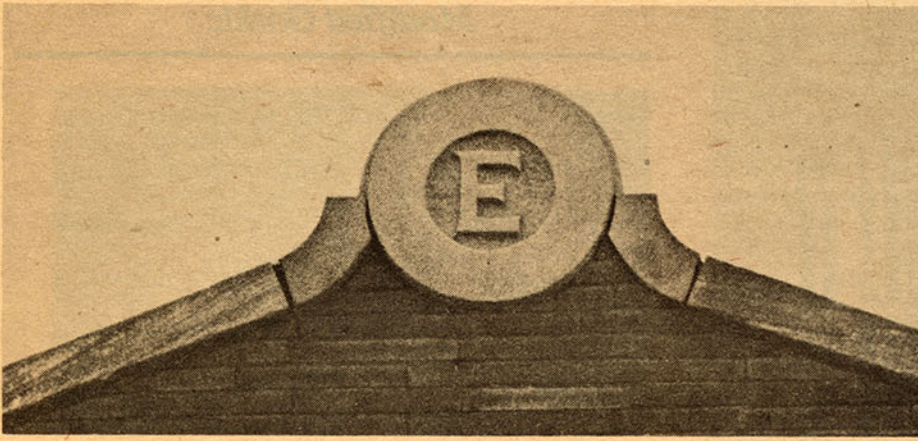

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Test Of the Town

By BOB BRECK

"High above a busy street,
Beneath this sign they once sold
meat."

That's your clue for this month's Test of the Town. The location is close to the center of downtown Ann Arbor.

Last month Joann Green and Barbara

Goodman were the first of a very few to identify the wood porch detail on the white brick house at 930 Wall Street. They won albums of their choice from the Liberty Music Shop. You can, too, if you identify the specific location of the photo correctly and are one of the first two to mail the answer to the *Ann Arbor Observer*, 502 East Huron, Ann Arbor 48104. No special delivery letters, please.

Leisure Notes

Turned off by large-scale technology and its effects on people? British economist E. F. Schumacher wrote the influential book "Small Is Beautiful: Economics As If People Really Mattered." He has advised many developing countries about developing technologies appropriate to their natural resources. Schumacher is coming to Hill Auditorium on Sunday, March 13 at 7 PM to talk about alternatives to large-scale technology that emphasize human needs and creativity. Free admission.

The Ann Arbor Film Festival is for some the highlight of Ann Arbor's social season as well as a major artistic event. It runs from March 15 through March 20, and films are now pouring in from all over the country. There are entries from noted artists like animator George Griffin, San Francisco poet James Broughton, and, in the realm of political documentary, Saul Landau and Haskell Wexler. Screenings are at 7, 9, and 11 PM daily in the old A & D Auditorium, at 1, 7, and 9 PM on Sunday. Winners and highlights are Sunday at 7, 9 and 11 PM in both the old A & D auditorium and in Auditorium A of Angell Hall. Single admission \$1.25; Series \$16.

The U. of M. Men's Glee Club presents its Spring Concert on April 2, in a program of classical and popular songs. Selections run from the Chorus of the Pilgrims in "Tannhaeuser" to spirituals, drinking songs, and the Friars' comic renditions of college favorites like "I Want to Go Back to Michigan." Time: 8 PM, April 2 at Hill Auditorium. Tickets at \$2, \$3, and \$4 are on sale at the Hill box office March 23.

Garden with Project GROW this summer. It operates eleven sites all over town. For \$10 you get a plot about 25' by 30', plowed for you. Sign up early for a better choice of sites. Forms are available at the Public Library, the Food Coops, the Ecology Center, City Hall, County Building, or write Project GROW, Box 645, Ann Arbor 48107.

A Midwest Regional Energy Conference will be held at the Michigan Union Sunday, March 27 through Tuesday, March 29. Future Worlds/Friends of the Earth sponsors the free event, featuring a Sunday Energy Fair of films, workshops, and exhibits for adults and children. Herman Daly (author of "Toward a Steady State Economy") speaks Monday at 7 PM on "Energy, Society, and the Future" in Rackham Auditorium.

A Used Book Sale sponsored by the Ann Arbor Wellesley Club to raise scholarship money is coming up on Thursday, March 24 from 9 to 9 and Friday from 9 to noon in the basement of the First Congregational Church, State and William. For pick-up of used books, magazines, games, puzzles, and prints, call 971-5357 or 662-2257 after 6 PM.

The collotype printing process has almost been lost. Ten Michigan artists have rediscovered it, and their prints are on display through March 11 at Art Worlds Studio B gallery at 213½ S. Main. Invented over 100 years ago, collotype is still almost the only ink-to-paper printing process capable of printing in continuous tones without lines or dot screen patterns to reproduce gray. Collotypes have a special quality all their own.

Casseroles from the First Annual Kitchenport Casserole Contest will be on display through the first part of March. They form an interesting collection of ceramics, ranging from the highly representational (small ceramic cows and corn ears adorn one casserole) to the abstract, from earthy to sleek. Kitchenport's demonstration kitchen has been installed, and the event will be celebrated with free daily cooking demonstrations at 10 AM, 1 PM, and 3:30 PM through March 5.

Rainbow Productions, Incorporated (consisting of John Sinclair and company of the Rainbow People's Party and the Ann Arbor—later Detroit—Sun) has re-emerged as "specialists in talent packaging, production consultation, advertising, publicity, public relations, and special promotions." Locally they're packaging live contemporary Detroit music at The Blue Frogge, 611 S. Church, not far from the Rainbow Peoples' old Hill Street haunts. March attractions include Carolyn Crawford with Starship Enterprise; Roy Brooks & The Artistic Truth; and Sam Sanders with Visions. Sets at 9:30, 11 and 12:30 Sunday-Wednesday. \$2 cover, \$1 with student I.D.

Booked for Lunch discusses growing up female and Chinese-American. Local writer Maybelle Wu reviews "The Woman Warrior: Memoirs of a Girlhood among Ghosts" by Maxine Hong Kingston, recently selected as the best work of general non-fiction in the National Book Critics Circle. Time: 12:10 PM Tuesday, March 8 in the meeting room of the Ann Arbor Public Library.

WUOM program highlights at 91.7 on your FM dial:

March 5, 1 PM. Science fiction writer Isaac Asimov talks about solar energy.
March 7, 1 AM. A one-hour documentary on "The Wreck of the Edmund Fitzgerald."
March 15, 9:45. A call-in program on diet and nutrition featuring Applerose's Julian Moody, among others.
March 20, 4:45. Dostoevsky's "Crime and Punishment," part one, on Earplay Radio Theater.
March 26, 1 PM. Alex Haley, author of "Roots," talks about his more immediate family and the experience of writing the book.
March 28, 19 AM. "The Michigan Murders" (the book about the so-called "co-ed killings" and the John Norman Collins case) is discussed by Ann Arbor Police Detective William Canada, who figures in the book.

If you think listening to the radio is simply a matter of choosing a station with one stereotyped format or another, you're in for a big surprise. Pick up your free WUOM Program Guide for March at the Ann Arbor Public Library or LS&A Building.

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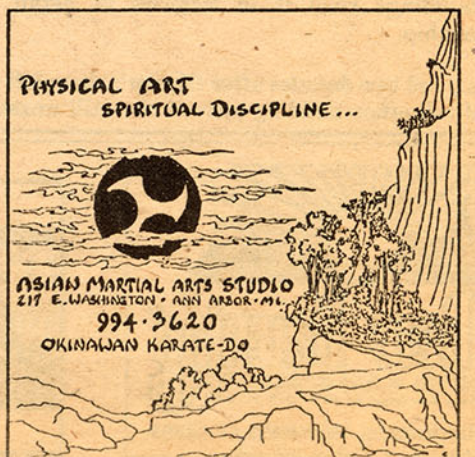
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Update

Plans for a downtown bus terminal/parking structure should be developed soon. That's the recommendation of a high-powered joint staff committee composed of City Administrator Sy Murray, Ann Arbor Transportation Authority Director Karl Guenther, city and county planning heads, and other transportation and downtown planners.

The committee's first choice for the location is the block where the Town Club is, between First and Ashley at Huron and Washington. The site is directly on the Washington Street "spine" or common routing for AATA lines. It's also on the state trunk (like Huron), which could help secure state funding and allow easy access by Greyhound and other longer-haul buses.

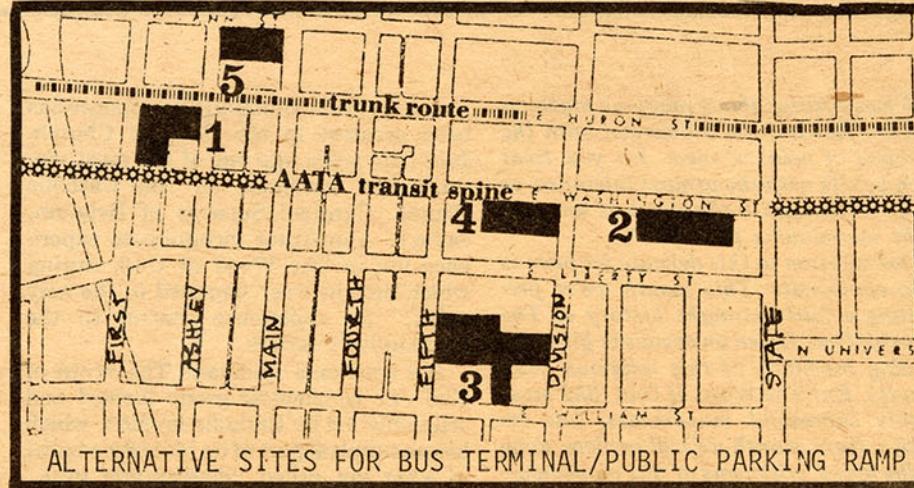
Providing AATA with an off-street transfer point/terminal would solve AATA's thorniest public relations problem. Downtown merchants, churches, and residents have objected violently to the location of the AATA transfer point outside their buildings. All AATA riders transferring from one line to another would just the proposed terminal.

The public parking structure would include 500 to 700 spaces and solve much of the city's parking shortage, it is hoped. (The existing surface lot on the site parks 137 cars.) During construction, some temporary parking could be supplied on the county jail block.

Total construction costs are estimated at \$3,300,000 to \$4,000,000, plus land acquisition.

The AATA Board has already endorsed the terminal/parking structure concept. City planning commission and city council endorsements are expected to follow. Final site approval is the next step. Then AATA will select consultants to develop a preliminary design and prepare cost estimates and financing plans.

* * * * *



ALTERNATIVE SITES FOR BUS TERMINAL/PUBLIC PARKING RAMP



Michigan Bell Employee Parking. The telephone company has extended its option on the Kelly properties at 315 and 321 East Liberty and 322 and 332 East

Washington and filed a parking lot site plan for planning commission approval. The public hearing on the site plan will be at the City Planning Commission meeting March 8, at 7:30 in City Hall Council Chambers. Any interested members of the public may speak; no prior sign-up is necessary.

* * * * *

Trem's Column. "As I See It," Bill Trem's controversial column of personal comment on current events, did not appear in the *Ann Arbor News* on Sunday, February 12. The next Sunday a box appeared explaining that Trem's outspoken role in his Sunday column had continued to cause questions about the objectivity of his weekday news stories, and the column was being discontinued.

Because Trem was the subject of a long interview in February's *Ann Arbor Observer*, some people have suggested that our article caused the decision. We don't think so. News staff meetings had long before brought up the problems caused by the conflicting roles of opinionated columnist and straight reporter when played by the same journalist. The editorial statement about Trem said the *News* had been asking the impossible of him to write both ways.

A final flurry of letters to the editor of the *News* gives testimony that Trem's column will be missed by many. ●



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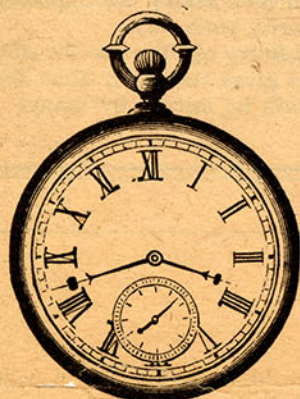
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The Word of God—Part I

Ann Arbor's Word of God community is a novel mixture of beliefs.

It may also be one of the most significant Christian developments in a long time.

When writing about religious matters, you are faced, if not a believer, with the problem of point of view. Do you treat such beliefs with the utmost tolerance, or do you maintain a skeptical, if not outright incredulous position?

Our solution to this delicate problem is—to equivocate. This month we're presenting a fairly straight history of The Word of God, based on accounts given by leading members of this religious community. But The Word of God, like most highly successful movements, has its critics. Next month we will explore some of the major criticisms of this movement.

To the believer and non-believer alike, The Word of God is an impressive group. While some will say that their identity as a group is grandiose, it should be kept in mind that The Word of God is a dramatic phenomenon, especially these days: a true community of energetic individuals who are devoted to one another's welfare. At a time in our society when so many lead lonely, purposeless lives, the people of The Word of God stand out in striking contrast.

A Ten-Year-Old Group Getting Worldwide Attention

IF their prophecies are correct, the members of The Word of God are, like Noah, preparing themselves for major disruptions in our society.

Compared with other Christian groups in America, this close-knit Ann Arbor Christian community of about 1,500 is already well-prepared. Less than ten years old, it is a strong, united community. Its members are extraordinary in their degree of commitment both to their religion and to The Word of God community itself. And the members' style of life, which tends to be friendly, considerate, and open, is a convincing testimony to their Christian beliefs.

Emphasis in The Word of God is put on the quality of group life rather than mere group size. New members aren't simply signed up off the street, but must go through a two-year long series of courses on community beliefs before they are granted full membership to the body. As soon as a person makes an "underway commitment" to join the community, which can occur after seven evenings of courses, that person is cared for as much as anyone in the community, and one of the chief concerns of members is to care for fellow members in need. Because the community doesn't take this responsibility lightly, it has discouraged many out-of-towners who want to move to Ann Arbor to join The Word of God. Community leaders feel that the burden of looking after people who are relocating is too much for community members to handle, at least at present.

Although relatively young as a religious group, The Word of God already has achieved worldwide influence. Close to 2000 visitors a year come to Ann Arbor from around the world to learn how to recreate this Christian community at home. The members of The Word of God belong to some seventy churches around Ann

Arbor, but the community's influence has been greatest in the Catholic Church. Just four years ago one of the most distinguished cardinals in the Catholic Church, Cardinal Suenens of Belgium, came to Ann Arbor incognito to experience life in The Word of God, during which time he was "baptised in the holy spirit," an experience central to the community's beliefs.

It's a strange amalgam, The Word of God—an ecumenical group formed and originally led by Catholic laymen, which has as a central part of its identity a belief in what are called "charismatic gifts," such as healing, prophecy, and speaking in tongues. Practiced mainly in Pentecostal churches, charismatic gifts have been viewed in mainstream American Christianity as a semi-occult dimension of religious experience, something not quite respectable. And until the late 1960's, charismatic practices were an almost unknown part of the everyday Catholic experience.

But for Word of God members, the charismatic aspect of their belief releases for them an added degree of spiritual life, lending a much more exuberant quality to their day-to-day existence. They believe that anyone who truly turns to God will be greeted with a joyful, wondrous experience.

Those who believe in charismatic gifts see them as a product of a closer relationship with God. Such a relationship, they believe, is made possible by an experience called "being baptised in the spirit," which may be long and drawn out, or, more typically, sudden and dramatic.

The charismatic gift of prophecy has defined a major mission and purpose for The Word of God. Prophecy means understanding what God has to say to man. What God has been telling The Word of God community in recent years is that "a time of darkness is coming on the world, but a time of glory is coming for my people." What exactly does the coming "time of darkness" entail? That is unclear to Word of God leaders. But feeling themselves to be God's people, they have responded by striving to strengthen their community's sense of purpose even further and focus their

attention more toward God and less toward the secular world.

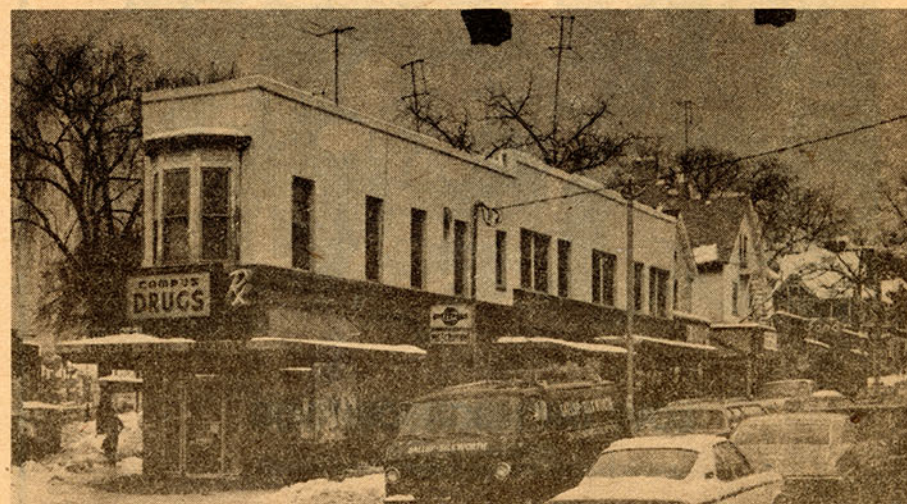
Some who are not members of The Word of God are concerned about its influence on people's lives. They view the community as too authoritarian, too simplistic in its beliefs, too sexist, too self-important. We will explore these criticisms in our next month's issue. In this part of our story on The Word of God, we will describe how this Christian community came to be the influential force it is today.

Four Catholics Meet Charismatic Religion

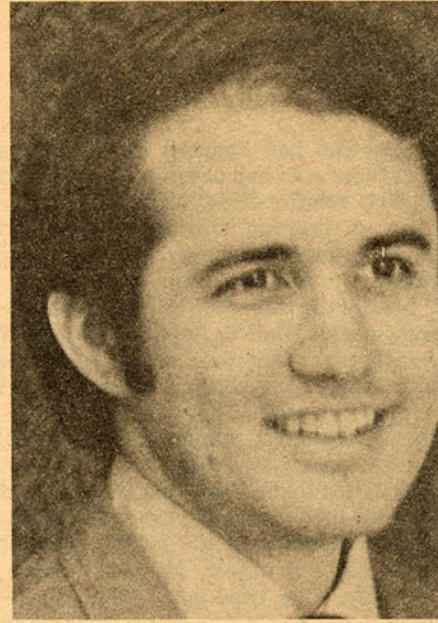
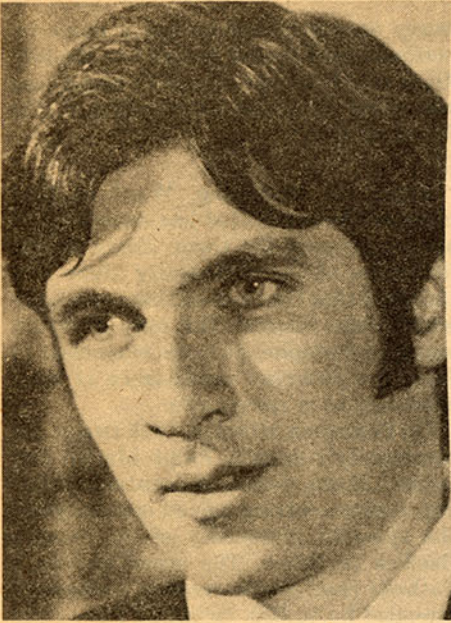
THE word of God owes its existence to four men—Ralph Martin, Steve Clark, Jerry Rauch, and Jim Canvar—who came to Ann Arbor in October in 1967 with the express purpose of forming a Christian community. All four were Catholics, graduates of Notre Dame University, but hardly typical Catholics. Unmoved as undergraduates by the traditional church, each had his faith dramatically renewed during a weekend retreat called a Cursillo, a Catholic renewal movement of recent Spanish origin designed to bring Catholics to a closer relationship with God. At a time when fewer and fewer Catholics were taking their religion seriously, the Cursillo movement, which came to America in the sixties, gave many Catholics who went on those retreats a dramatic conversion experience not unlike what many fundamentalist Protestants have experienced.

Canvar, Clark, Martin and Rauch all went on to become deeply involved in the Cursillo movement. The spiritual revival it produced at Notre Dame created a loose community of Christians which would be a forerunner of Ann Arbor's Word of God.

The four men were all at Notre Dame in the school year of 1963-64. Steve Clark, the oldest, was a graduate student in philosophy, with one year left to go on his doctorate. As a leader of Cursillo retreats, Clark got to know Jim Canvar and Jerry Rauch, then freshmen who attended one of the retreats Clark led. This was also the



Where it all started—an apartment above Campus Corners drugstore. Charismatic prayer gatherings were first held there in the winter of 1967. Soon the apartment became so crowded during these gatherings that people even stood in the bathroom to attend.



The four Notre Dame graduates whose desire to create a Christian community led to The Word of God. From the left:

Ralph Martin, 34, known as an inspirational preacher and for his prophecies. He also developed the idea of a seven week seminar as an introduction to charismatic Christianity. The Life in the Spirit seminar is now a key part of the initiation process for newcomers to The Word of God.

Steve Clark, 36, has been one of the most important persons in developing the organizational structure of The Word of God. Members also consider him a superb teacher. Both Martin and Clark are now in Brussels under the auspices of Cardinal

Suenens, where they are coordinating the international charismatic renewal in the Catholic Church. It is not certain if or when either will return permanently to Ann Arbor.

Jim Cavnar, 31, was for the first three years in Ann Arbor the leader of the prayer gatherings. A guitar player himself, he has chosen the songs which have played a central part in Word of God meetings.

Jerry Rauch, 31, early on assumed major pastoral duties for the group. At first he had the job of individually greeting and keeping track of all newcomers to the prayer gatherings. One night he was responsible for 58 new people.

way Ralph Martin got to know Clark. Martin, a senior at Notre Dame in 1963, was an outspoken atheist before he underwent a powerful conversion experience on one of Clark's retreats. From that time on, Martin has devoted his life to Christian service. He and Clark have been close friends and working associates ever since.

That following year, Clark finished up his doctorate and was preparing to go to Yale Theological Seminary next fall to study for another doctorate. Martin, having graduated from Notre Dame in 1964, was studying philosophy at Princeton under a Wilson Fellowship. In the summer of 1965, Clark and Martin stayed together in a monastery in upstate New York as lay visitors. At the end of that summer, both felt the Lord calling them to sell all their possessions, give alms to the poor, and come follow him. So they gave up their graduate fellowships, sold

most of their belongings, and devoted themselves as lay leaders to the nationwide Cursillo movement. Their main duties were to give leadership workshops across the country for Cursillo leaders. Up through 1967 they lived in East Lansing, the headquarters of the Cursillo movement in this country.

The Cursillo movement of the 1960's had the effect of loosening up the regimented worshiping practices of some American Catholics. But this loosening up process took a much more spectacular turn in 1967 with the introduction of charismatic beliefs into the Catholic faith. The "charismatic dimension" was at that time a big part of American Pentecostal services, but it was then viewed with suspicion by most American Christians, including Catholics.

The center of the charismatic experience is being baptised in the holy spirit.

The setting is often a ceremony in which several initiates lay their hands on the person who wants to receive the baptism in the spirit. A sudden ability to pray in tongues is the most evident sign that it has been received. The participant also feels a greater sense of peace, joy, and union with God.

How the charismatic experience was assimilated by the Catholic Church is a long story in itself. It actually goes back to the actions in 1966 of a current Ann Arbor resident (and member of The Word of God) named Peter Collins. A Catholic and native of Toronto, Collins learned about charismatic gifts from a fellow laborer while working on a summer job.

The fellow worker gave Collins a book called *They Speak in Other Tongues*, by John Sherrill. Collins passed the book on to Steve Clark who passed it on to two Duquesne University professors he met at a Cursillo conference in New York. These two Catholic professors were intrigued with what they read and sought out a Pentecostal church in Pittsburgh. They were ultimately baptised in the spirit at a Pentecostal service and then began holding charismatic prayer services among their fellow Catholics. The prayer meetings had a profound effect on those who attended.

Continued on next page

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The Word of God /continued

Today, just a decade after first being introduced to Catholics by these two professors, well over a half million Catholics worldwide attend charismatic prayer meetings, and the number is growing rapidly. The Catholic charismatic renewal movement has been formally blessed by the Pope, and may prove a powerful revitalizing force throughout the Catholic Church.

Community As a Cure for Backsliding Christians

THE four founders of Ann Arbor's Word of God were among the first Catholics to assimilate the charismatic dimension into their beliefs. By the spring of 1967, each had met the two Duquesne professors and had experienced the baptism of the spirit. This added charismatic dimension contributed an important aspect to the men's Christian experience. As Ralph Martin later put it, before being baptised in the spirit, living a Christian life was like pushing a car uphill. If you worked real hard at it for a long time, you could make some progress. But if you ever took a rest, that progress would quickly vanish. After being baptised in the spirit, it was like getting the car to the top of the hill. Now you would jump in and all you had to do was steer.

By June of 1967, Cavnar and Rauch had graduated from Notre Dame and joined Clark and Martin in East Lansing. All four spent the summer together for an extended retreat, asking for God's guidance.

Earlier that year, Clark and Martin, who were working part-time with Catholic students at Michigan State, had begun to hold informal charismatic prayer meetings in their apartment. In these meetings, they introduced charismatic practices such as praying together to receive the holy spirit, speaking prophecies, and praying in tongues. At that point, many Catholics were not ready to accept these practices. When the parish pastor got complaints from parishoners, he told Clark and Martin that their services would no longer be needed in the area.

So the four jobless men spent the summer not knowing exactly where to go next. Vaguely they knew that they wanted to establish the kind of Christian community they had had a taste of in South Bend through the Cursillo movement. The idea of a Christian Community came to them mainly from experience. At Notre Dame they had learned what happens when Christians don't live in a community that supports their beliefs. As Jim Cavnar told us:

"We had learned from experience with the loose Christian community we were a part of at Notre Dame that many people would go on those Cursillo weekends and have a powerful experience with the Lord, experience a radical change in their life, and then six months later be living pretty much the same life as before their Cursillo experience. We learned that just the conversion experience isn't enough. That experience might initiate you into a serious Christian life, but it is only a step into Christian life. And from our experience at Notre Dame, we also learned that

people who had endured as Christians were those who had developed some kind of close relationships with other Christians—a situation in which they shared their Christianity openly and had some kind of commitment to one another."

Finally the four decided during an all-night prayer vigil in September of 1967 that the place God wanted them to go was Ann Arbor. They had earlier been offered non-paying positions on the staff of St. Mary's, the U-M Catholic student chapel, by its pastor, Father John Fauser. Martin had told Fauser that they wanted to introduce the controversial charismatic dimension to the parish, and the priest did not object. He told Martin, "Frankly, I've tried just about everything to get something really vital going here, and nothing worked. I'm willing to let you try."

So on October 1, 1967, the four men moved into an apartment above the Campus Corners drugstore at State and Packard. They were assigned only minimal duties by Father Fauser, and thus were left to decide among themselves what to do. At first they didn't quite know. They tried some door-to-door evangelism in the dormitories for awhile. But after six weeks or so in Ann Arbor, they had met enough people interested in the charismatic gifts of the spirit to form a charismatic prayer meeting, held in their apartment. In that first Thursday meeting, six others attended.

Very shortly after these Thursday evening prayer meetings began, the four men began to sense that something of great spiritual importance had begun. During one of their first prayer meetings in Ann Arbor, they received a prophecy which said, in part:

YOU WILL REAP A HARVEST YOU DID NOT SOW. YOU WILL SOW A HARVEST THAT YOU WILL HEAR OF IN YEARS TO COME. YOU WILL ALL BE UNDER A STRONG ANOINTING. THE WORD YOU HAVE SEEN BEGUN IN MICHIGAN WILL CONTINUE AND WILL SPREAD TO MANY OTHER STATES AND THROUGHOUT MICHIGAN. ... THE HARVEST WILL NOT LOOK LIKE YOU EXPECT IT TO BUT YOU WILL KNOW MY HARVEST. IN THE MONTHS AHEAD YOU WILL SEE A GREAT OUTPOURING OF MY SPIRIT. ... I WILL SEND PEOPLE TO YOU FROM ALL ACROSS THE NATION TO RECEIVE A MESSAGE FROM YOU THAT THEY WILL TAKE BACK. I WILL SEND YOU MANY STRONG WARRIORS, WARRIORS FOR WHOM YOU DID NO WORK, WHO WERE RAISED UP BY MY WORK WITH NO CONNECTION TO YOU. LEARN FROM THEM. EQUIP THEM AND SEND THEM OUT.

And in fact, within weeks, the crowds attending their Thursday night gathering grew larger and larger until they overflowed their apartment. When attendance reached a hundred, they had to move to the basement of St. Mary's.

Notwithstanding the prophecy they had received, the four men were astonished at the numbers of people attending

their prayer meetings. None of the four had ever handled such large meetings. Wary of their ability to handle the needs of all the people, they deliberately made no special effort to advertise the meetings.

They realized from their Notre Dame experience that drawing crowds to their meetings was not enough. They still sought to form a Christian community, a group in which people knew and really cared about one another. So in the summer of 1969 they established a second weekly meeting on Monday nights for those who were baptised in the spirit and were growing as Christians. This was to be the nucleus of The Word of God.

Preparing for a "Time of Darkness"

VERY quickly, those in the fledgling community began to sense that they were the core of a Christian community for which God had special plans. They began receiving more prophecies telling them their community would grow quickly, and that the first concern in each of their lives should be in serving God.

That summer they received a key prophecy:

I BROUGHT YOU ALL HERE THAT YOU MAY BE TOGETHER AND TO COME TO KNOW ME AND LOVE ME. YET YOU CANNOT KNOW AND LOVE ME PERFECTLY UNLESS YOU MAKE YOURSELVES A BODY. AND I CALL YOU ALL TOGETHER AND I AM ASKING YOU TO ACCEPT THE COVENANT THAT I HAVE GIVEN YOU. I HAVE SAID THAT I WILL BE YOUR GOD AND I AM CALLING YOU TO BE MY PEOPLE.

The group members began to realize that they were important to God not just as individuals but as a total community. That belief remains a keystone of The Word of God beliefs.

In the summer of 1970, the community began to seek a name. After a good deal of thrashing about, they became convinced that the name God wanted them to have was The Word of God. The phrase "The Word of God" appears in Revelations, the final book of the New Testament:

Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are

many diadems; and he has a name inscribed which no one knows but himself. He is clad in a robe dipped in blood, and the name by which he is called is The Word of God.

From the beginning, Word of God members have felt God has some kind of special purpose for them. Early in the formation of the community there was the sense that God viewed them as a body with special interest. But only in recent years have prophecies made more clear to them the profound significance of their existence as a community.

On Pentecost Monday, 1975 two of the community's leaders, Ralph Martin and Bruce Yokum, delivered prophecies in as impressive a setting as you can imagine: the splendid immensity of St. Peter's Basilica in Rome. The occasion was a Catholic charismatic renewal conference attended by 10,000, including Pope Paul VI.

Here is the prophecy Ralph Martin delivered there:

... TRIBULATION AND DAYS OF TRIAL, DAYS THAT THINGS THAT HAVE BEEN SUPPORTS FOR MY PEOPLE WILL NO LONGER BE THERE. BUILDINGS THAT ARE NOW STANDING WILL NOT BE STANDING. SUPPORTS THAT ARE THERE FOR MY PEOPLE NOW WILL NOT BE THERE. I WANT YOU TO BE PREPARED, MY PEOPLE, TO KNOW ONLY ME AND TO CLEAVE TO ME AND TO HAVE ME IN A WAY DEEPER THAN EVER BEFORE. I WILL LEAD YOU INTO A DESERT, MY PEOPLE: YOU WILL BE MY PEOPLE AND I WILL STRIP YOU OF EVERYTHING THAT YOU ARE DEPENDING ON NOW SO YOU DEPEND JUST ON ME. A TIME OF DARKNESS IS COMING ON THE WORLD BUT A TIME OF GLORY IS COMING FOR MY CHURCH, A TIME OF GLORY IS COMING FOR MY PEOPLE. ...

Because they believe society's institutions will crumble in the near future, the Word of God leadership feels a special urgency to prepare their community, to strengthen it spiritually to meet troubled times ahead.

—DH

Next Month: We'll look at the organizational structure of The Word of God and explore various criticism of the community.

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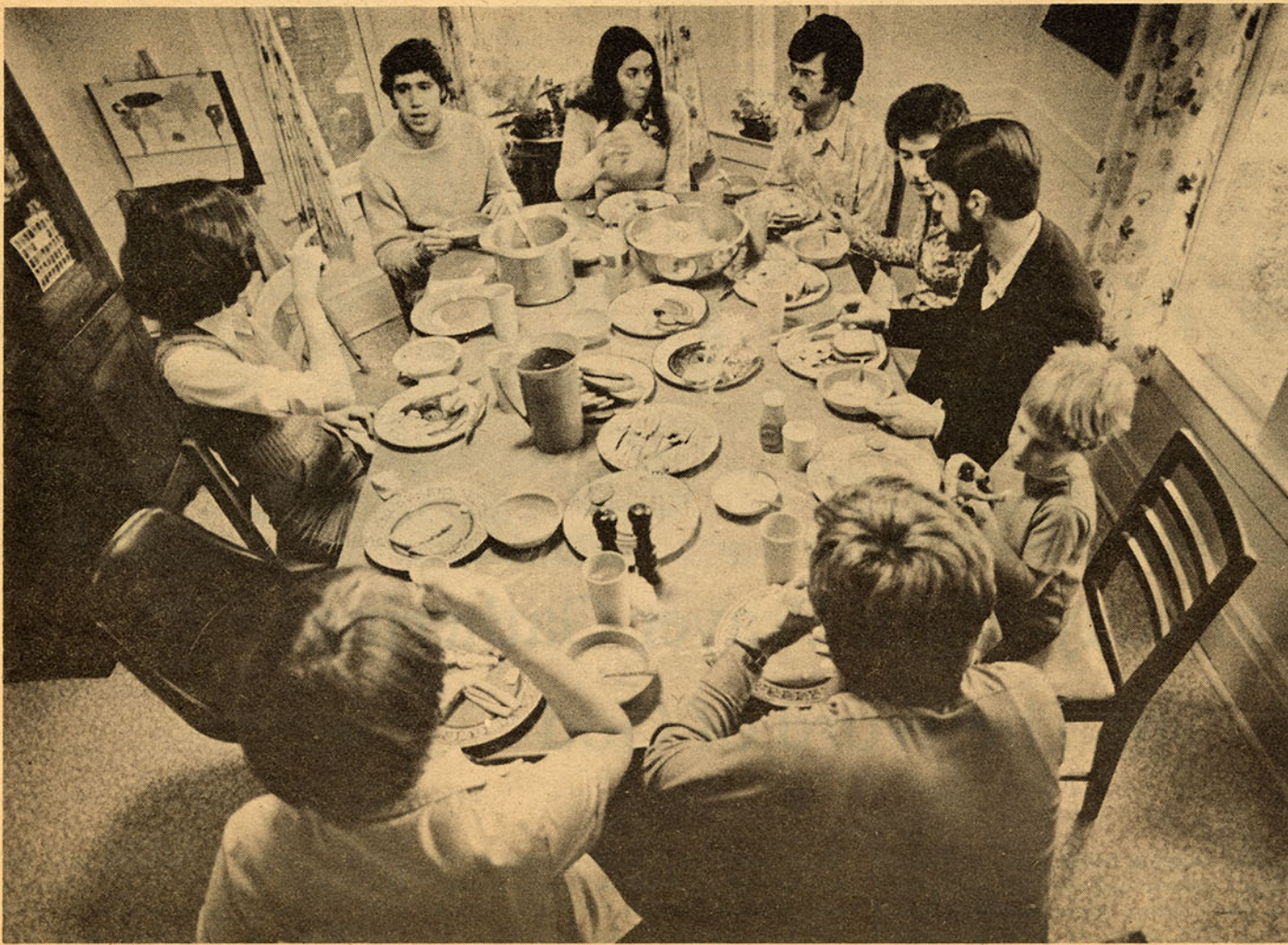
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Life in a Word of God Household

Every member of the Word of God is also a member of an extended household in the community, whether or not that person lives in the household. This core group is the place for Christian fellowship and personal guidance. Each extended household has a male head, (usually the husband of a married couple) who is designated father-like leader of the household. Leadership is not taken lightly by the Word of God. They believe that a major reason for the family unit's disintegration in our society is the father's inability to give firm, loving guidance to his household.

Some members of extended households do not live together, but meet periodically through the week for meals, prayers, and fellowship. There are, however, 44 extended households in the community in which non-related members have moved in together, usually under the headship of a married couple. One such household is headed by a 25 year old married couple, Ken and Nancy Wilson.

Every Saturday evening at 6:00 Ken and Nancy Wilson's household of two children, three single and three single women, gather around their large table for a sabbath ceremony and dinner. This household was formed a year and a half ago around the Wilson family: Ken, Nancy and their children; Jesse, 6; and Maja, 4. At the sabbath ceremony, candles are lit, bread and wine are passed. After dinner, the household spends the evening together. The Christian sabbath ends Sunday evening.

Sunday morning members of the Wilson household go off to their various churches. Including the three non-residential members, six denominational backgrounds are represented in the house: Catholic, Lutheran, Congregationalist, Christian Reform, and Greek Orthodox.

Sunday afternoon, as on Thursday evening, all members of the house go to the community prayer meeting. Two

Sundays out of the month the entire community (well over a thousand people) meets together, the other two Sundays each of the eleven districts meets separately.

Monday morning each person takes off to a different job or responsibility. But first, from 6:55-7:15, everyone has breakfast together, prepared by alternate men in the house. From 7:15-7:30 there is prayer together. As at a prayer meeting, there may be verbal prayer here, singing, reading from the Bible, sharing insights, and utilizing the spiritual gifts mentioned in the New Testament: tongues, prophecy, teaching, etc.

The types of work done by people in the house are as varied as the denominations they represent. Ken Wilson works as a mental health nurse at Washtenaw Community Mental Health Center. Jan Berman, 22, is an administrative assistant at the Association of Logos Bookstores; Sharon Sullivan, also 22, works part-time as a secretary at the dental school, part-time assisting Nancy Wilson in the house, and dances in the community performing group. Karen Tetzloff, 22 is a part-time student and helps part-time in the house; John Harburg, 23, is working on a master's degree in social work; Rick Rikowski, 24, is getting a master's degree in chemical engineering; Dave Spence, 25, is a computer programmer. Nancy Wilson takes charge of the house.

After work, at 6:00 the household gathers together again around the large table (except on Fridays, the Wilson's family night). Tuesday nights three non-residential members join in the meal. Big bowls of food are set on the table, blessing is said, and the meal begins. People stay seated around the table until 7:30 and use this time to let one another know what is going on with them. They might tell of a problem they are having, something good that has happened to them, or anything else they would like everyone to know.

Saturday mornings, after an hour of common prayer, chores are done. Everyone, including the children, help with these. Although men in the house help with breakfasts, washing dishes, washing floors, and vacuuming, chores are assigned with an eye to having them express maleness and femaleness. Ken says they are trying "to learn to honor the differences between men and women rather than merge them."

Some households put all their money in common. In such houses each person receives an allowance for personal needs and the house pays for any other needs that might arise. Money above and beyond what the house needs for operating is placed in a fund shared by other common finance households. The Wilson household does not pool all its money, but, having started out with everyone paying equal shares, it has moved into persons paying according to their ability.

The idea of the Christian family model is an important key to why life runs smoothly at the Wilson house. There is a core to the house: Ken and Nancy's permanent commitment to each other and to their children. This provides stability. When someone joins the household they agree to be part of the "Wilson way of doing things". This agreement provides a basis for working out disagreements. It also allows the family unit to maintain its identity. In earlier Word of God households, before the importance of the family unit was established, families suffered from lack of time together and lack of a sense of their own identity.

The obvious question is why Ken and Nancy chose to give up the privacy of nuclear family living to live with a group of people. Nancy pointed out that household living is not an end in itself. It is not what everyone in the community is aiming at. "It is what God wants for us now," she says. "He may have a different idea for us in five years. I find myself

growing closer to God, not because I'm in a household, but because it's the right time to be here."

A household can survive in the Word of God because it is backed up by the total community. After several years in the community a person can choose whether or not he wants to join in the Word of God's covenant, which includes a commitment to love and serve other members. This is taken seriously. The Word of God has a network of support systems for its members. Heads of household meet with other heads of households, heads of districts meet with other heads of districts, etc. Everyone has someone who takes responsibility for his or her welfare. The teaching the community offers is also part of what helps a household survive. People are taught the practical aspects of how to live out the Christian life. They are taught ways of working out problems in relationships, an essential knowledge for community living. All of this adds up to a substantial organizational structure in the Word of God community. The community covenant puts it this way: "All of this is simply to take responsibility for those the Lord has given to us; to be a new family, members of the same body..."

Household living offers a family advantages, Ken adds. "It helps you experience the Christian life on a daily basis and provides a context for service. Our marriage is not for our own benefit. The things God is restoring to our marriage should not be focused inward, but should be a service."

Ken and Nancy admit that there are difficulties to face in living with others. They had to adjust to having people around all the time, learn to express affection and work out difficulties with others around, and be disciplined enough to set aside time for each other. Since some family intimacy was sacrificed, the quality of the time they do have together became more important.

Despite the difficulties, the Wilsons feel that their relationship has improved in the household. Seeing others respecting Ken helps Nancy respect him more. Unhealthy habits picked up living alone have fallen away. Both feel like they have better self-images and that they can relate better to one another. With people around who can watch the children, they find more opportunity for spontaneity: taking a walk, visiting a friend. Also improved is their relationship with their children. Said Nancy, "We began to see them more as people. The children are more outgoing and able to relate to people."

"I feel this is the best way I can live out my Christian life," Jan Berman says of household living. "I experience love and support. Living together under the common lordship of Jesus breaks down economic, racial, and other barriers. I couldn't go back to another life style. The maturation process as a Christian is faster here than if I were living alone or in a non-Christian situation. Here I am getting constant feedback. Problems are coming out into the open and being dealt with." Living in a family, especially around children, has been an adjustment for Jan, but the biggest adjustment has been letting go of her independence. She can't plan her time just as she pleases. Shortly after moving in, she planned a four day trip to visit friends. Nancy asked her to cut it to three days so she could spend some time getting adjusted to her new house. Her reaction at first was anger. Why should she have to do that? Then she made her own choice to comply. "I've come to see it's part of our life together. If I just went off and did whatever I wanted whenever I wanted, it would drastically change the character of the house."

- SARAH O'CONNOR



A Thursday Night Prayer Gathering of The Word of God

Word of God members believe that God is working daily to strengthen their community in many ways. One way is by bringing new members to the community, which has been growing by about 200 people a year.

The main way of introducing the community to newcomers is the Thursday night prayer gathering, to which Word of God members informally invite friends and acquaintances. The gathering is carefully geared to reach the minds and hearts of people never before exposed to charismatic Christianity. It's a time to sing, pray, and praise the Lord, and Word of God members turn out in full force.

Originally there was just one gathering, but the community's size now makes it necessary to have three simultaneous meetings (at Forsythe Intermediate School, St. Thomas gymnasium, and St. John's in Ypsilanti), each attended by about 400 people. In researching this article, we attended one such meeting at Forsythe. Here is what we saw:

Some 400 chairs are arranged in concentric circles so that everyone faces the center of a large, brightly-lit all-purpose room. The very center of the assembly is an empty circle about twenty feet wide, rimmed by a collection of musicians and P.A. equipment. There's a harpist, one horn, three guitars, and a couple of violins. The P.A. equipment works so well you hardly realize the sound is amplified.

The meeting begins with a song—a lively, upbeat religious song which most in the audience really put their hearts into. The effect is powerful: joyful spiritual music unlike anything heard in most churches. It quickly establishes a vibrant atmosphere, transmitting the message to the newcomer: here you can find a new dimension to your religious experience.

When the music stops, a clean-cut young man in a dark suit, one of the Community's coordinators, stands up to lead the meeting. He acts something like a master of ceremony and something like the stage manager who speaks to the audience in "Our Town," and he quickly establishes a loose, friendly rapport with the audience. Holding a microphone and looking continuously around at the circle of faces, he says:

"I'd like to welcome everybody to the Thursday gathering of the Word of God. And in particular I'd like to welcome everybody that's here for the first time, and invite you to relax and enjoy yourself and to feel free to participate as fully as you can in our meeting here tonight.

"There are just a couple of practical things I'd like to say about the meeting. For some of you, this is going to be a little different meeting than you've ever experienced before. Maybe you're not used to having this many people to gather to pray. Except in church, you know. And, when you do it in church, very seldom do

people really pray together, anyway. We may say the 'Our Father' together, that sort of thing. But for some of you this may be a new experience. And what I'm going to encourage you to do is—to not worry about it. To experience it. Feel free to pray to God, to talk to God in a way that you may have never done before. To feel free to talk to God in your own words. I also encourage you to sing songs when we sing.

"Throughout the course of the meeting, different brothers and sisters may stand up and share something that the Lord has given them to share. And the Lord will speak to us through prophecy, telling us what he would like us to hear tonight from him. Later on we'll get a little teaching—something to encourage us all. And throughout the whole meeting, there will be a real atmosphere—an attitude—of prayer, of praising God.

"And, you know: I think that that's one of the things that God really wants us to do. He likes it when we do this sort of thing. He's really glad that we come together and give praise to him. And he knows how good and how right it is.

"And so he's just immensely pleased that we're gathered together to praise him and worship him. Just being before him. And I think that what the Lord would like us to do tonight is simply to realize that: that he's called us together, each one of us. And he knows that we're here, each one of us.

"It might be easy to think that 'I'm

going to get lost somehow in here, and God's never going to realize that I'm here. He's never going to hear my little tiny 'Amen' in the corner what with everything going on.' But no, he knows you're here. He brought you here, and he's glad you're here, and he wants to speak individually to us all tonight. He wants each one of us to hear him speak to us tonight.

"So relax, and let's have a good time—praising and worshipping the Lord. Let's rejoice to be here. Let's rejoice to be in one another's presence. Because it's good that we've come together. And so let's just have a good time. Let's be glad in all the Lord's going to do.

"Let's begin by standing up and singing Psalm 145, page 83 in your songbook."

The fast-tempoed strumming of a guitar begins the music. An accompanying horn joins in, followed by the rising sound of hands clapping in unison. Then the crowd begins singing, to a hauntingly beautiful melody, "I will extol you my God and King, and bless thy name forever..."

The singing, maintaining its rousing quality, goes on for several minutes, then, rather than stopping, begins to fade into the background. Gradually a cacophonous sound, like the gabbling of a thousand geese, replaces it. It's the sound of hundreds of voices praying different prayers out loud in a mostly monotonous,

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conversational tone of voice. This public praying continues for some minutes, then fades back into another song.

After the song, a young woman reads a prophecy she received of what God intends to occur at the meeting that night:

"I AM A GOD. I AM A GOD OF POWER AND MIGHT. I AM A GOD OF LOVE AND MERCY. I AM AMONG YOU TONIGHT. I AM AMONG YOU TO SET YOU FREE. I WANT TO DELIVER MY PEOPLE. I WANT MY PEOPLE TO PRAISE ME AND REJOICE IN ME.

"I AM A HOLY GOD. I REIGN IN HEAVEN AND I REIGN ON THIS EARTH. I WANT MY PEOPLE TO BE ABLE TO PRAISE ME. I WANT TO BE AMONG YOU TONIGHT TO OPEN DOORS TO SET YOU FREE. TO SET YOU FREE OF ANXIETY. TO SET YOU FREE OF WHATEVER MIGHT BE KEEPING YOU FROM KNOWING ME. TO SET YOU FREE FROM WHATEVER MIGHT KEEP YOU FROM KNOWING MY LOVE AND KNOWING YOUR MAKER.

"OPEN YOUR HEART TO ME NOW. SHARE WITH ME THE BURDEN THAT YOU BEAR. SHARE WITH ME THE THINGS THAT KEEP YOU FROM ME. FOR I AM A DELIVERER OF MY PEOPLE. I AM A HOLY AND LIVING GOD AND I CAN DO ALL THINGS. I WANT MY PEOPLE TO BE A PEOPLE OF FREEDOM."

More public prayer, then a strange "song" begins, something like a mantra or spiritual chant—a humming of many tunes by the gathering. It rises, envelops the audience, and then fades away.

Then, several members of the community are invited by the leader to share their experiences with the audience. A man in his fifties, speaking with deep emotion and conviction, tells how he had always wanted to be a "real man," and how this wish had brought him into a lot of sin. He concluded by saying: "Finally I gave my life to the Lord Jesus Christ. And you know what happened then? I found out that was the moment I became a real man." His short speech is greeted with a burst of enthusiastic applause from the audience.

Then we hear from a young mother whose five-and-one-half-month-old baby was hospitalized this past week with



Dave Breen

asthma. After a leader in the community anointed the baby with oil, she says, it quickly recovered. This news is greeted with loud applause.

Next, a man in his late twenties told us of how this past week three other "brothers in the Lord" happened to pray for his recovery from a dripping sinus condition plaguing him for weeks. Almost immediately he was freed from it and it has not yet returned. The audience gives his testimony another good hand.

Then the leader again stands up and says:

"I think the Lord is serious tonight about wanting to do what he's been saying to us through prophecy. I think God wants to be among us tonight in a powerful way to heal us, to set us free. 'The phrase that keeps going through my mind is, 'The Spirit of God is among us to set us free'.

"What I'd like us to do is just to pray. If you have something that you want to be prayed for, just raise your hand and have

the people around you pray with you for it. Let's just lift one another up to the Lord."

That cacophonous sound of hundreds of people praying out loud swells up again. Groups of people from around those who have raised their hands, placing hands on them and praying with them.

After a while the leader's voice is heard: "A man is here tonight with a stiff shoulder. He's pulled a muscle. The Lord wants to heal him tonight so ask people to pray with you."

And a little later, "Others are here tonight with sick children at home. God wants to heal your children."

Again: "There's a person here tonight with a pain in the back of the side of their head. God wants to heal that tonight."

As this period of public prayer comes to an end, he says: "There are people with worry on their hearts. Anxiety about their life. God wants to take that anxiety from their heart. Turn to God now. Give him your anxieties about your home, your children, your life, your family. Anything

you're anxious about, give it to the Lord now. He'll take that anxiety from you."

Another rousing song (there have been six so far), and the M.C. introduces "Brother Dick Mishler." Mishler is a balding, ruddy faced man in his thirties, also dressed in a dapper blue suit. He preaches a fairly conventional sermon about investing in the Lord's works and ends by saying: "There's no limit to the blessing God can send you. He will make sure you always have enough for yourselves in every possible circumstance."

Another round of applause follows the teaching, and we're ready to hear the final talk, a testimony by a young nurse previously troubled by an unsettled family life, but now finding peace and an end to her loneliness in the Lord.

The M.C. concludes the prayer gathering by inviting those who want to learn more about the Kingdom of God to sign up for the seven-week course given by the Community called the "Life in the Spirit Seminars." Several did.

—DH

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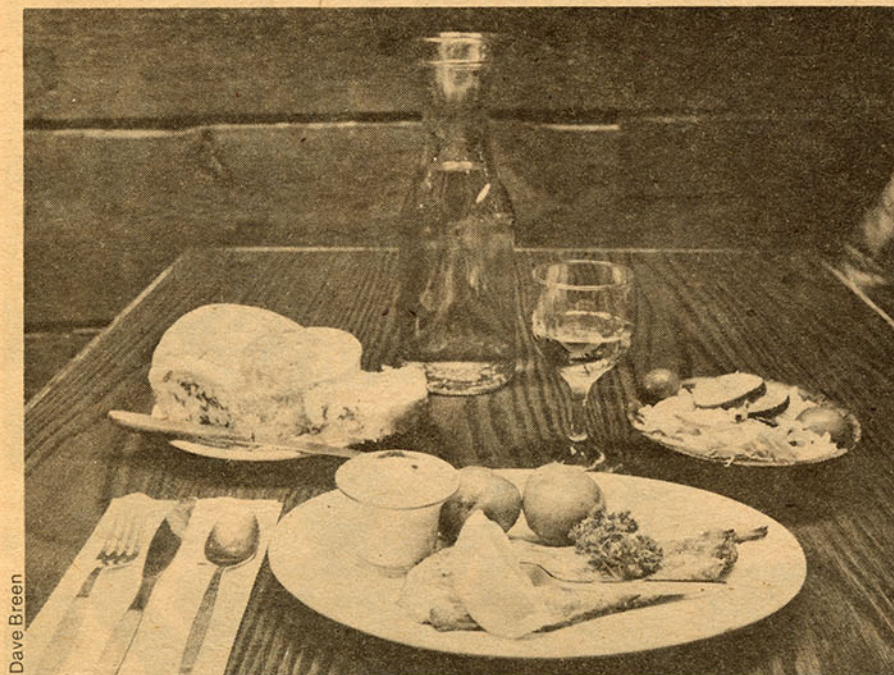
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Dave Breen

Whiffletree Catch of the Day

Figures huddled near the entrance, shivering and stamping. A line that extends well into the flickering red depths of the building. Hungry people crushing against one another, stomachs growling. Groups of two, three, and four spewed out periodically from the interior.

"Hi Joan," says one woman to a departing figure. "Glad to see you leaving."

Joan giggles with gluttonous satisfaction. "That will teach you to come at 6 o'clock!"

This is the Whiffletree at 208 W. Huron, and this is a typical scene, not just Saturday evening but on Sunday, Monday, or Tuesday, anytime after 5 pm.

Forty-five minutes have elapsed and I am almost at the front of the line, getting edgy as groups of people push past me and disappear permanently into the catacombs of the restaurant. My husband and son are sitting at the small bar just to the left of the waiting line, nursing a bloody Mary and chewing on drink mixers, respectively. The host and hostess pace back and forth, confer frequently and avert the gazes of the muttering, ever-increasing mass of people waiting to eat.

Finally we are seated in one of the many small rooms that make up the Whiffletree, and from there it is all downhill. In contrast to the crush at the entrance, the numerous small rooms contain a comfortable three or four tables. There is not the sense of claustrophobia while dining that there is while waiting.

The waitress comes promptly and hands us our menus. Since I know exactly what I want, I have time to read the history of the term "whiffletree." The term was mentioned in Chaucer in the year 1386; then it referred to a kind of flowering dogwood. In the 1800's it had mutated to "whippletree," a swinging iron bar to help hitch wagons and associated vehicles to whatever was pulling them. My etymological curiosity is mildly piqued by the 450-year hiatus in which dogwood evolved to wagon-hitch, but since the service is prompt, I have little time to mull this over. At any rate, the overhead lights at the Whiffletree are suspended from "whippletrees," and the other adornments consist of similar rustic devices like hitches mounted on the walls along with rough-hewn furniture and old prints.

I order Manhattan clam chowder and the catch of the day. With the catch, at \$5.95, come a tossed salad and boiled red-

skin potatoes. (At lunch it usually costs \$2.95.) To drink, we choose the house white wine, a Paul Masson chablis at \$1.75 a half-liter. The clam chowder, a brief palliative for the worst winter in decades, is steamy hot, tomato-y rich, seasoned with celery, oregano, basil and curry powder. There are lots of clam chunks, with the requisite few grains of sand. The onerous appetite-destroying cracker basket is conspicuously absent in this restaurant; instead the soup is properly accompanied by small oyster crackers.

Salad next, a symmetrical presentation with a cherry tomato on the right side and the left, cucumbers at 12 and 6 o'clock, along with crisp bits of iceberg and romaine lettuce and red cabbage. The house dressing is oil and vinegar with additional herbs and spices to step it up a bit.

Tonight my entree is bluefish, broiled with melted butter. I am slightly disappointed because they don't have my favorite, firm, pink lake trout, but the bluefish is every bit an equal. In the dim Whiffletree lighting, the bluefish presents itself as a pale-gray filet, tender as a young scallop and buttery juicy. The redskins are not over-boiled, so the skins offer a hint of seductive resistance as I pierce them.

Perhaps there is a shortage of tartar sauce that night, for I receive a scant tablespoon or so along with a chunk of lemon. But no matter. The bluefish needs no cosmetics; it stands on its own virtues. Even the lemon is superfluous.

Our waitresses have changed in the middle of the meal, but we receive the same pleasant, efficient service from the second that we did from the first. Number two waitress recites the dessert menu, a short one: ice-cream with cordials, hot fudge sundae, and cheese cake. I take cheese cake with cherry sauce—a large piece, creamy, rich with the proper touch of baked cheese rather than a graham cracker crust.

We are not rushed; the bill is not slapped on our table prematurely, but in mind of the famished souls waiting at the gate, we leave as soon as we finish. The later crowd seems a little less urgent than our group was and more disposed to take advantage of the bar by the waiting line. We push through and the winds of the bitter night embrace us.—Jeanne Tashian

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